/9 cont./

142 The bridge is narrow, markedly convex with a somewhat pendulous tip. The alae are usually somewhat drawn up, so that the round nostrils seem to be directed toward the front.

In size the women stand significantly behind the men, but are just as well proportioned. Their figures tend to be somewhat full in their youth. Almost all the younger individuals have uncommonly delicate hands and feet and a perfect form of the bust, but, like [853] all Indian women, they lose their charms very early; in particular the long breast-feeding causes excessive lengthening of the [481] breasts. In the case of older women, the weak development of the lower extremities and the waddling gait of the inwardly turned feet make an unpleasant impression.

The real skin-color of the Karaya is difficult to determine at first glance. Staying on the sun-scorched praias changes the bright yellow-brown of their complexions, which one can still confirm only under their large cotton cuffs and knee-bands, into a dark copper-
302 brown. Even this is not easy to see in the case of many individuals because of the /10/ body painting used to the broadest extent (Fig. 1 /see p. 17 /). People painted black or red from head to foot are not rare. Others combine the black or red color into patterns which almost give the impression of European clothing. Black line-drawings on the face and extremities are the most popular.

302 Used for body painting are:
386
[824] 1. Urucú (uareriŏ). Paste made from the red berries of Bixa orellana.

[824] 2. The blue-black dye (beðẽna) obtained from the seeds of the genipa (Genipa brasiliensis).

3. Soot. This is either simply scraped from the cooking pots and rubbed into the face or, mixed with genipa, it serves for diffuse painting of the whole body.

302 The line-decoration is put on with the fingers or little wooden
413 sticks, the diffuse coloring with a rag.

/28 cont./

836 property and are offered to ships' crews, despite their usually
727 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
727 bers of their own tribe. This view, common to all primitive
577
[186] peoples, cannot therefore change our judgment of the morality
of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78 628 626 are the product of intermarriage and formal friendship. Intervillage feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 195 562 All dealings with visitors are conducted according to elaborate formal patterns. The language is rich in formal appellations, exclamations, and honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members [522] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 551 **Childbirth and Childhood.**—The child gets two sets of names, one male and one female, as soon as the mother is known to be pregnant. These 843 are one's own names given by grandparents of both lines. Taboos in 846 regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an ● 853 intimate connection between the infant and its father. Babies are nursed 862 until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No inter- 854 course is allowed during the period of lactation. Babies are carried on the hip, and sleep with the mother until weaning, when they are paired [291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

881 **Puberty and Initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] A boy passes through a first initiation at about the age of 8 or 9, [302] when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 The next change of status for both boys and girls occurs at marriage, when, for the first time, they take on the responsibilities of regular work. 551 Teknonymy is a matter of pride and follows the birth of the first child. The name is retained permanently thereafter, even though the child should 888 die. At about 45 both parents discard their ornaments and accept the 561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

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